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THE
CHINESE RECORDER
AND
MISSIONARY JOURNAL.

Devoted to the extension of Knowledge relating to the Science Literature, Civilization, History and Religions of China and adjacent Countries:—With a Special Department for Notes, Queries and Replies.

JULY, 1871.

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FOOCHOW:

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阿波羅尼亞傳記

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聖經新約全書

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PROPOSED REGULATIONS RESPECTING MISSIONS IN CHINA.

We are in possession of the following abstract of this important paper, an erroneous synopsis of which has already been presented to the public, and have confidence that the summary here given furnishes our readers with all the points that are of much importance. The object of the Chinese Government in drawing up these regulations has been partly misunderstood, and therefore some injustice has been done to the officials in their attempt to regulate as well as they can the most difficult international question now before them. Living as foreigners in China do, under the protection and laws of their own countries, they are apt to forget the position of its rulers, who cannot be blamed for trying to uphold their authority over their own subjects, and preventing them from seeking the countenance and aid of foreigners. In doing this they are likely to go wrong and even act cruelly.

The residence of the Roman Catholic missionaries in distant parts of China, away from consular oversight and public criticism has led them, even according to their own statements and explanations, to assume a style and authority which has seriously irritated, if not alarmed the native officials, and which they would not have assumed in their missions in the maritime provinces. The difficulties likely to result from the assertion of the principle of protection of native converts present themselves very strongly to the legitimate authorities of these converts, and they grow more and more sensitive to any exhibition of interference on the part of those whom they sus-

pect of seeking to interfere altogether. If the Chinese "have any rights which a white man is bound to respect," (to apply to this question the expression of Judge Taney about the negro,) then this right of undisputed full sovereignty over their own subjects is one of them, and the rulers of China should maintain it.

These eight Regulations seem to us to have been penned with this idea prominently in the minds of the Peking authorities. They had been startled by the tragedy of June last, acted almost under their own eyes, and were consequently led to inquire into its causes (perhaps they knew them partially already) with reference to ascertaining their strength and devising some measures to prevent a recurrence. The foreign treaties allowed the profession of Christianity, but their framers did not imagine the consequences which have even already flowed from this admission, and now they are perplexed and alarmed by what they see, and dread others which look more formidable. Another feeling in their minds while preparing these rules, seems to have been, that, as the Romish missionaries voluntarily went into the remotest provinces, they had voluntarily placed themselves in a degree out of the protection of French authorities under which nationality they are all reckoned, and none of whom could reach them at such a distance, or restrain them when complained against. It will be seen that nothing, expressly allowed by the treaties, is restricted by these rules, though from the position of their framers, we might expect that they would endeavor to restrain missionary operations within the strictest limits. The cause of truth and peace can afford to wait till they have oppor-

tunity to examine the whole subject, and this attempt shows that it has attracted the serious consideration of the highest officials in the land, and every such investigation will show them what are the true principles of Christianity and who it is that carries out the declaration of the treaties, "that the Christian religion inculcates the practice of virtue, and teaches man to do as he would be done by;" or as the French treaty briefly states it, 勸人行善 "urges men to be good."

The whole paper has reference to the Roman Catholic missions and missionaries, and affords them opportunity to state the truth in respect to the allegation, brought against them, and make known their mode of operations. That its scope includes only those missions is plainly to be inferred from the expression in the preamble, where fear is entertained lest in the popular indignation against the *Tien-chu-kiao* in case of a riot, that the *Yeshu-kiao* would likewise suffer, because a mob neither could nor would discriminate. Yet this difference may not have been altogether owing to the comparative smaller numbers of Protestant missions and converts, but in a measure to the repeated assertions that no Protestant country wished its representatives to interfere for Chinese subjects against their own rulers, and we do not suppose that France or Spain put forward such a claim. Any rules which might be hereafter drawn up would of course equally apply to all missions; but we have not heard that any are even contemplated, or that these will be accepted by any of the foreign Ministers.

EXPLANATORY MINUTE.

No question calculated to mar the good understanding existing between China and western countries has arisen since the treaties were ratified, except the propagation of Christianity. Although it is asserted that the original object of this doctrine is to exhort men to be good, yet the missionaries who teach it have continually excited trouble among the people, and aroused much enmity. This opposition is becoming more

and more bitter and difficult to be appeased. When the Roman Catholic missionaries, first came to China, those who joined them were for the most part quietly disposed; but those who have professed their tenets since the treaties were made, and relying on the protection of the missionaries, have been ready to misuse their countrymen; this conduct has still further excited the ill will of all parties.

The local authorities, with every desire to protect all parties, find themselves unable to harmonize these conflicting passions, and the protection afforded by the missionaries stimulates wicked men and criminals to join the sect. Owing to the ignorance of the people who are generally unable to distinguish between Roman Catholics and Protestants, or between foreigners of different nationalities, there is great fear, lest the enmity felt against the first named involve the others in trouble, and the officers of government find their authority inadequate to restrain an outbreak.

The matter gives them great anxiety, and since the tragedy at Tientsin, they have been more solicitous, than ever to devise some mode of quieting the growing hatred. They however find that the flagitious conduct of the Romanists stirs up the anger of the people, and the two parties may provoke each other to such a degree as to pass all bounds, and break out into open rupture. If foreign ministers refuse to consider this question in all its bearings, knowing as they do the conduct of the missionaries and their adherents, and decline to agree upon some rules for restraining the evils complained of, they will be to blame if trouble arise. When an outbreak occurs, foreigners think only of force to repress it, caring little how they can convince and win the minds of the people, and thereby secure lasting harmony.

But the repression of these evils can best be brought about by mutual deliberation, with a full knowledge of the facts; and this is proposed by the members of the Government as the means most likely to secure friendly relations between China and other countries. They have learned that missionaries in other countries get along quietly, making it plain that there must be some rules, and that both they and their converts conform to the usages of those lands; and do not, as in China, arrogate to themselves the state and dignity of officials, oppose the orders of the local rulers, and incite animosity by injuring the people. If the missionaries in China took any pains to conciliate the people, the latter would not cherish suspicion, or be disposed to destroy their churches; if they would let the world know

what they did, and not set themselves against the authorities, the gentry would not feel so bitter towards them. But to have a number of foreigners in the country acting in such an independent way, is to have so many enemies in the land, and the consequences of such conduct will necessarily ere long produce evils which neither party can repress or endure.

The question is one of the greatest moment to all countries having dealings with China, and the foreign ministers should most carefully consider it in all its bearings. If they decline to come to some arrangement, they cannot excuse themselves, in case another rising should occur, that they had not been made aware of the merits and hazards of the subject; these eight rules are therefore now put forward for them to carefully examine.

RULE I.—The orphan asylums heretofore established in China have never been reported to the authorities, and the secret things done in them have caused much suspicion; if they can not be all closed, which would be the best way, then let the children of converts only be taken in, and their number, ages and time of acceptance, and whether any one afterward adopts them, be all reported to the officials; it is not necessary for the children of others to be admitted into these institutions.

Note.—It is the custom in China for these various particulars to be reported to the magistrates in relation to native asylums, where the parents of the children can go and see them, and learn their condition, and if any one wishes to adopt a child, or parents to take their own home again, both can be done. These regulations, we are informed, are enforced in western countries, where these asylums are open to examination; but in China alone, when once a child is put into these asylums, it can never be visited by its parents; they cannot get it back, nor can any body else adopt it. Such a mode gives rise to grave suspicions, and though it has been proved that nothing like gouging eyes or cutting out hearts is practiced, yet owing to this secret mode of managing them, the people still harbor suspicion. If the object and management of these asylums are all good, let the efforts be confined to their own converts, and let the Chinese people manage their own orphans, and thus no differences will arise as to the manner of doing this good.

RULE II.—Chinese Women should not be permitted to go into the churches, nor should sisters of charity (lit 女修士 female

scholars) act as missionaries; * this will be more creditable to the character of the sect.

Note.—The separation of the sexes in China is carefully guarded, and when it is reported abroad that men and women assemble together in the churches, outside people have their suspicions aroused, and for the credit of the sect this ought to be changed.

RULE III.—Missionaries living in China should conform to its customs, and not set themselves up as independent, encroaching on the functions of its rulers, or interfering in the execution of the laws; nor should they vilify the doctrines of the sages; if they do these things they ought to be amenable to the local officials. Native converts are now excused from joining in or contributing to idolatrous festivals, but they cannot be excused from paying taxes, or doing public work, or contributing to the exigencies of government; nor can foreign missionaries protect them in resisting these calls and obligations, nor interfere when they come into the native courts, nor secrete parties in legal cases, thereby preventing any decision. If they act in this illegal manner, let them be deported. Those converts who trust to such aid to carry their ends, shall be more severely punished.

Note.—In China, Buddhists, Lamas, Taoists, and the Confucianists, all conform to the laws, and we have learned that the Romish missionaries do so in other countries, and are not permitted to act in this independent manner, and in those lands arrogate power or encroach on the functions of the rulers. Their proceedings in Szchuen and Kweichau provinces bring great odium upon their sect, and destroy all authority. These men interfere in marriages and break betrothals when one of the parties becomes a convert; and if some members of a family join their number they report the others as contumacious and making trouble. These and other causes of irritation are producing deep resentment in those regions against all Roman Catholics.

RULE IV.—It is necessary, when natives and foreigners live together in China, for each party to be governed by their own laws, and criminals to be punished according to their respective sentences. Missionaries are therefore not to conceal native

* We think the particular thing referred to here is the practice of women in the Roman Catholic missions going around among the people to baptize dying and other pagan children, but the sense of the passage is not easily determined, as the previous rule seems to define the work done in the Asylums.

offenders, or involve the innocent, and when they themselves do wrong they should be punished. No indemnity should be afterwards demanded because a man has been punished; and all missionaries who interfere in legal cases, either to screen their converts, or hide criminals, or in any other way to take up cases, should be deported.

Note.—One case in Sz'chuen, where the sum of 80,000 taels was demanded for the death of M. Mabiliau in 1865, to be paid by the gentry, caused much indignation; but when in the same province another missionary was killed in a mob in 1867, the murderers were punished by the provincial officers. On the other hand when the native Romanists headed by a native priest, killed and injured more than two hundred people, the missionary declared that the leader had fled beyond sea, and could not be traced out.

RULE V.—When French missionaries obtain passports to go to any place in the interior, they should report their arrival to the officers; a passport should not be used by another person, nor transferred to a native, nor kept when the missionary leaves the country or changes his profession. The name given in Chinese should be identified with the foreigner, and no passport should be given for him to go to those regions where military operations are carried on.

Note.—Cases of false names being put into passports; and where native priests have screened themselves under foreign passports; and where persons leaving the mission have not returned their passports, are quoted; all such doings tend to throw discredit upon the passport, and reproach the Government which issues it, and lessen the power of His Majesty who guarantees it.

RULE VI.—Great care should be taken by missionaries as to the character of the converts, whether they have been convicted of crime or not. The number, names, and times of admission should be reported to the officials, as is done when persons become priests, giving the occupation of the convert, where he came from, and other particulars. If he is afterwards convicted of crime, he should be excommunicated; and quarterly or monthly returns made to the magistrates, as is done by the Rationalists and Buddhists for their converts, nunneries and temples.

Note.—It is well known that in Kwei-chau province, several rebels entered the Roman Catholic sect, who banded together to excite disturbances, killing and wounding people; and several others assumed great

titles and authority, oppressing the feeble, and entering the public offices in a boisterous manner to intimidate and browbeat the authorities, producing the cards of the foreign missionaries as they demanded the release of the native converts.

RULE VII.—Missionaries living in China are not to use official seals, or write official despatches to the native authorities, nor overpass their proper functions; they are to address the local officials by petition as native scholars do, and when they wish to see them personally, treat them with the same courtesy; nor are they to rudely enter the courts to disturb the public business.

Note.—Several instances of French missionaries having offended in one or other of these particulars against the etiquette of Chinese society are given, one of whom sent a despatch to the Foreign Office by the Government post commanding a native officer; another had an official seal cast; another styled himself a *siun-fu* or provincial governor; and a fourth asked that certain magistrates in Kwei-chau and Sz'-chuen should be degraded,—all of which proceedings derogate from the authority of the Emperor and his officers in their own land.

RULE VIII.—No missionary shall hereafter be allowed to claim any place as having once belonged to the Roman Catholic church; and when a piece of land is bought to erect one, or a house is to be rented, the owner shall report the matter to the officers, and if no objection of any kind is brought forward, it can be obtained, and thus no ill-will will be caused. The deed for such places shall always be made out in the name of the church, (as has been already agreed upon with the French Minister) and that it is public property, and no one shall simulate names and falsify deeds in order to procure them.

Note.—The unhappy consequences of the resumption of the property claimed to have once belonged to the Roman Catholics in various parts of China are many and serious. The old buildings were destroyed in many cases, and the evidences of original ownership by the Church were imperfect or disputable; which opened out the opportunity for demanding that elegant houses, or public buildings, or places held in great consideration, should be given up to them, without any compensation for the outlay, or regard for the changes in ownership that had transpired, or thought to the public feelings of the community. If the original buildings had fallen into ruin, they demanded that repairs be

made by the people. All these things having excited great indignation against the Romanists in all parts of China, therefore no more claims are to be made for property formerly said to have been owned by them.

Conclusion.—The above form only a portion of the grievances that exist between the Chinese and Roman Catholics and notably on account of the acts of the missionaries. The issues have come to such a pass that there is great danger that, unless some remedy be applied, some restraint be placed, the amicable relations now existing between this and other governments, and their entire commerce, will be put to hazard. If the people become exasperated even the power of the Emperor will be inefficient to restrain their excesses, or punish the evil-doers. These regulations are proposed in advance, in order that another catastrophe may be prevented; the authorities who offer them have no desire to destroy this faith or persecute it, but wish to treat their subjects everywhere with equal justice, but those missionaries who act so contrary to its tenet should be sent home. Let it be carefully remembered that these statements are honestly made, so that it cannot be said, if trouble arise, that full warning was not given.

TAO 道:—AN ESSAY ON A WORD.

BY T. WATTERS ESQ.

Second Paper.

As they will in some measure illustrate other meanings of Tao we may here notice one or two of the expressions which denote to make a road. The most common is K'ai (開) tao, that is to open a road. Another, and one of considerable importance is hsing (行) tao, which also means to walk on a road. In the Shi-ching we find the expression *hsing-tao-tui* (行道兒), that is, to make a through road—clear a way through the dense obstructing trees and shrubs. (1)

The next meaning of Tao which presents itself to us is the right of passage or simply a passage. Thus for one prince to obtain from another the liberty of passing through his kingdom the expression used is Chia (假) tao, that is, to borrow a way.

In popular language, however, it has come to mean merely to get out, get away through,

(1) Ta-ya.

and to get out by the back door is Chia-tao-yu-how-mén (假道由後門) (1).

Now a road is that along which one walks, and so Tao comes to mean a walk or journey. Yuan (遠) tao is a long and chin (近) tao, a short journey. The former expression thence obtains the signification of "distant regions," and the latter that of "the neighbourhood."

From the above is derived immediately the next use of our word, viz:—in the sense of to travel—to be on the road. So we read that the Emperor might while on a journey (天子道) use the milfoil to try his fortune (2). To advance on one's knees, as in the presence of the Emperor is K'uei (跪) tao. In a similar manner there were in old English the expressions "to way" and "to pad," and Browning even now actually says "If it should please me pad the path this eve."

But to travel implies a place of departure, and this also is indicated by Tao, for it comes to mean "from." Thus the wind comes from the north is Fêng-tao-pei-lai (風道北來) (3). It will be seen, indeed, that this word includes the significations of the source of a road, that through which the road passes, and the goal.

There are one or two idiomatic uses of Tao in connection with its significations above-noted which may properly come under notice here. One of these is the term used for a farewell entertainment, viz:—Tsu (祖) tao, literally to begin a journey, but Tsu is also written 祖, and then has a sacrificial allusion. Another expression with the same meaning is Chien-hsing (餞行). The phrases Pi (避) tao and Chwang (撞) are also worthy of notice. The former expression means to get out of the way, and is generally used of an inferior mandarin when he manages to avoid an encounter with a higher mandarin on the street or road. As the meeting would oblige the superior to get out of his car or would in some other way discompose him, the small mandarin always feels happy when he has succeeded in avoiding the dreadful event. Chwang-tao is the opposite of Pi-tao, and signifies an unwished for meeting.

(1) See for instance the 聞見錄 Ch. 1.

(2) Li-chi (禮記) Ch. 9 p. 51.

(3) 山海經 Ch. 16 p. 6. The commentator quotes another example from Han-fei.

We pass on now to the next meaning of Tao, viz.:—a district or region; just as the Greek word *oimōs*, a road or path, denotes also a tract of land or region. The origin of this signification is perhaps to be found in the idea that a road formed a boundary line between two countries or districts. In a similar manner the words "region" and "tract" both derive their present meanings from the primitive signification of a line. This new use of our word gives such expressions as Tao-li, (里) that is, the distances between towns and villages in any country, or simply the area of a region. Again Tao-she (十) li is a circuit of 10 li: Ti (地)-tao-chi (記) or Record of the divisions of the Earth is the name of a book—as also is Hsi (西)-tao-fu (賦), or General Account of Western regions. Then it comes to mean a large extent of country capable of being, if not actually, subdivided into several sections. Thus one of the commentators on the Chou-li says of the nine political divisions therein described that they were all to be referred to three circuits or Tao, and Biot translates the term here used by Zones. In some places, indeed, these nine divisions are actually called Tao, though their most frequent appellation is Chou. Again when the founder of the T'ang dynasty distributed the Empire into ten provinces these were called Tao, and this name remains in many books, official documents, and popular expressions to the present time. Afterwards a new division was adopted and a new name employed, Tao, however, still continues in use, but as the designation of only a portion of a province. It now denotes a circuit made up of only two or three Prefectures, and is administered by an officer called a Tao-tai or simply a Tao. In the capital there is a distinct circuit called the Chi (畿) tao, that is, the circuit of the Imperial domain, and denotes that portion of the city reserved for the Emperor and his Court. Chi is an old classical word, and was the name given to the Imperial domain which was nominally of the extent of a thousand li. In connection with the above use of Tao we may notice a metaphorical employment of it not very common, viz.:—as denoting the extent of meaning or compass of a word. Thus Chu-hsi says of Niu with reference to his question about kindness and the answer he had got that Niu thought the compass (Tao) of the word was exceedingly great. (1)

(1) Commentary on Lun-yü Ch. 6 p. 24. I regret that I have not a copy of the first Volume of Dr. Legge's Chinese classics to which I might refer.

The transition is very easy from a road along which we travel to the way along which inanimate objects proceed or are imagined by us to proceed. Thus Tao come to be the equivalent of course, orbit, and many similar words. So a river's course is Ho (河)-tao river-way, with which we may compare our own poetic use of the word way—

"Wanders the hoary Thames along
His silver-winding way."

This expression Ho-tao when not preceded by any qualifying word denotes specially the course of the Huang-ho or Yellow river, which has a Governor General with a large establishment to look after its vicissitudes. Shui (水) tao, water-way, again, denotes the stream or current of a river, as Hsia (下) Shui-tao, to descend with the stream—to follow the course of the river. Then we have Ji (日)-tao, the "Solar road," or course of the Sun from East to West. The Ecliptic is Yellow road Huang (黃)-tao, (1) and the Equator is Vermilion road, Chi (赤)-tao. The heavens have also nine Tao or roads and these are caused by the spring, summer, autumn, and winter roads—called respectively azure, vermilion, white, and black,—meeting each other on the equator. So there are moreover the moon's way, and the heaven's way which consists in the revolutions of the seasons. Without any word prefixed, indeed, Tao is sometimes used to signify the revolution of the heavenly bodies, as, for instance, in the Chung-yung. Again the Chinese say Hsie (血)-tao, or blood-way, meaning thereby not the course of the blood, but its action in any particular part of the body. Hsüe (穴)-tao is literally a hole-road, but Hsüe is also the name given to certain portions of the body where the vital principle is supposed to lurk, and hence the expression comes to mean a vital part. When a man is wounded it is usual to ask whether he has been injured in a Hsüe-tao, that is, whether he has been mortally wounded. Mr. Wade, however, says concerning this expression. "In anatomy, the space between the joints; the points at which, in acupuncture, the needle is introduced; applied in geomancy to the features of ground."(2) To proceed, the lie of the fur or

(1) Otherwise called Central road Chung (中) tao. See Yuan-chien-lei-han (淵鑑類函) Ch. 2.

(2) Key to Tzü-erh-chi. The Tone Exercises, p. 72.

skin of an animal is spoken of as *Mao* (毛)-tao, hair-way, but this expression denotes also, I think, simply the quality of the fur. The Chinese speak as we do of the "courses" of a dinner or any meal, but more especially of luncheons and other light repasts. In novels and common conversation we frequently meet with the expression *tao-ch'a* (茶), literally, "go" or course of tea, particularly with the word for two or three prefixed. *San-tao-ch'a* does not however, denote, as Julien translates it, three cups of tea, but three courses consisting of preparations of tea, almonds, and lotus-root which are served in succession on the occasion of a visit from one to whom special honour is intended to be paid. Passing on to matter of a finer substance we find a ray of bright light such as issues from a lamp called poetically a way of brilliancy or light—*Yi* (一)-tao kwang (光), reminding one of the words of a living poet:—

"From the rock where I stand to the sun is a pathway of sapphire and gold." When a Buddha, fairy, metamorphosed demon, or any other ghostly prodigy is about to perform some extraordinary feat he generally preludes it by the emission of one or two *Chin-tao-kwang*—golden streams or rays of brilliant light, a much more magnificent thing than the Christian halo. A sunbeam *Yi-tao-ch'i* (氣), that is one-way-air; and a wave or layer of cloud is *Yi-tao-yün* (雲). This expression is used more especially of those "vermeil-tinctured" clouds which attend sunset—

"The western waves of ebbing day
Rolled o'er the glen their level way."

A wreath of smoke issuing from a chimney or a tobacco-pipe is *Yi-tao-yen* (烟), and hence the expression *Yi-tao-yen-tsou-liao* (一道烟走了), he went off like smoke. The taste or flavour of food is expressed by taste-road, *wei* (味)-tao, not *tao-wei* which have a different signification. This expression is applied also to books and men, and to say that a person or thing has *wei-tao* is to say that there is some taste about him or it. Coming now to the works of men's mind we find this figure still continued. Thus the way or journey of Poetry—the Progress of Poesy—in a nation is called *Shi* (詩) tao, poetry-way, and it is said to run parallel

to that of Government. (1) So we have also the *Tai-hsüe-chi-tao* (大學之道), that is literally, the way of the learning for adults. But this expression means really the heads which constitute a cue or guide to all that is embraced in the term advanced study or learning for adults. Chu-hsi says that the subjects numerated in the passage referred to are the Kang-ling, that is, the leading or guiding ideas under which all the teachings can be arranged. This meaning will occur again, however, and we now pass on to notice the next signification of our word.

(To be continued.)

*SKETCH OF RUSSIAN ECCLESIASTICAL INTERCOURSE WITH,
AND THE GREEK CHURCH
IN, CHINA.

Fifth Part.

BY J. DUDGEON, ESQ., M. D.

Ismailoff's mission was rendered destitute of results by the desertion to the Russians, immediately thereafter, of some Mongolians. Lange the Russian Consul was driven out of Peking in 1722 by the intrigues of the Jesuits. The pretext for this act was the dissensions in Ourga, which had arisen through the commerce with the Russians at this place. The Chinese began very urgently to demand their deserters, from the Russian Government. The two countries were almost plunged into a war, but this was avoided by the sudden death of Kang-hi in 1722. Peter the Great, in 1723, resolved upon sending an Embassy to China, to fix accurately the boundary west from the river Argun. Its execution was prevented by the Persian war. (A good account of the latter expedition is found in Bell's Travels Vol. II.) His spouse Catherine I, immediately on ascending the throne

(1) 禮記, Ch. 7 p. 2. Here the expression used instead of *Shi* is *Sheng-yin* (聲音), that is, the popular ballad poetry or songs.

• [Title changed from Russian Ecclesiastical Mission by request of the author. Ed. Ch. Rec.]

(1725) carried out the execution of Peter's plans, and despatched Sawa Wladislavitch to China. The ostensible object of the mission was the announcement to the Chinese Emperor, of the accession of Catherine to the throne.

This was the fifth Russian Embassy to China. The Ambassador concluded a treaty on the frontiers, in which the boundaries were more definitely and accurately settled; Kiachta and Tzurukhatai, the one to serve as entrance to China, the other to upper Mongolia, were fixed upon as the marts for trade on the frontier; every three years permission was granted to the Russians to send a caravan to Peking with goods; the right to build and have a church and convent in Peking was also granted. This treaty, according to the Russian original was signed on the 20th August 1727 (according to the French writers, on the 24th October) on the banks of the muddy little river Boro; but on account of the death of the Empress on the 17th May, it was not ratified till the 14th July 1728 (according to the French writers 14th June, in which Timkowsky agrees, although he differs from them as to the time of concluding it, viz. the 21st Oct.) by Peter II. It is difficult to understand how this confusion in regard to these dates has arisen with the earlier writers. Later writers have perpetuated their errors. The change of style does not account for it, nor is it likely that the Jesuits had been so long in China as to forget the foreign month. We may suppose the Chinese delegates to have returned to Peking from the frontiers about the time given by the French. Certain it is that the caravan stipulated for by the treaty started, under Lange on the 13th Sept. after the signing of the treaty. But neither does the date given by Lange (27th August) agree with the Russian one. The chief points relating to the caravan were arranged between the two countries after the latter date.

One hundred years later, Timkowsky, remarks regarding this treaty, "that it opened to us the road to the

Capital of the Chinese Empire, which is almost inaccessible to the other nations of Europe." This treaty was drawn up in Latin and translated into the Mantchu and Russian, and contained XI articles, relating to deserters from and the boundaries of, the two nations, regarding which there were very warm disputes before they were finally agreed upon, and also relating to religious establishments.

The IV article relating to commerce runs thus: "Free trade shall exist between the two countries; the number of the Russian merchants, which can come every three years to Peking shall not exceed 200 as has been formerly arranged. If merchants only are with the caravan, so shall they no longer be maintained as formerly. They must provide for themselves; but no difficulties will be put in the way of their commerce, and no duty shall be demanded. Besides these caravans houses for trade shall be established for ordinary commerce at Kiachta and on the frontier at Nertchinsk."

The V. article is to the following effect: "The residence of the Oros (Russians) in Peking, shall henceforth serve also for the abode of the Russians who come from Russia. With the assistance of the Chinese minister who shall be deputed to manage the affairs of the Oros, a church (miau) shall be erected in their compound. The priest (lama, in Tibetan, spiritual mother) who resides in Peking, shall dwell here with three other lamas who shall assist him. When these last shall arrive, they shall be maintained like their predecessors. It is allowed to the Oros, to practice their worship with all ceremonies and perform their prayers. Four young Russians and besides two of a more advanced age than these, shall be appointed to learn Chinese and these also shall be maintained at the expense of the Emperor."

The principal motive which induced the Chinese Government to admit so important a clause, was with the view of the proscription of the Roman Catholic missionaries from the Empire. The new interpreters were intended to re-

place the need of the Roman Catholics, as Yung-cheng had hated the latter, after he found out that they had wished to place on the throne, a prince converted by them to Catholicism. Again in July 1805 in the reign of Kia-king, when persecution raged against the Roman Catholics, on account of intercepted letters, detailing to their brethren in Europe, their success, and enclosing a map of one of the provinces shewing the places that had embraced Christianity, having created suspicions in the mind of the Emperor—several members of the foreign tribunal insinuated that it would be better to fill the place of astronomers &c. with the Russian ecclesiastical students.

Russian school It was early arranged by treaty that the correspondence between the two Empires should be carried on in Russian, Manchu and Latin. On this account the students sent to Peking were expected to be acquainted with the Russian and Latin languages. The same regulations have been adopted in later treaties and in that of 1860 it is also stated that the correspondence shall be conducted in Manchu. But as this is fast becoming a dead language among the conquerors of Cathay, although it is said all documents to be submitted to the sacred glance "must be drawn out in Manchu and Chinese," the despatches are invariably sent in Chinese, and the students devote themselves now to the acquisition of the Chinese only, although both languages are studied by them in St. Petersburg before being sent hither. A special school was established to suit this condition of things under the auspices of the Neiko according to Timkowsky to teach Russian to some 10-15 Manchu scholars. *Neiko* is the Chinese senate. The affairs of the mission were managed by the *Li fan yuen* until the last treaty (1860). The caravans, as long as they came to Peking were, as we have seen, also under the latter yamen, which is situated in the N. side of the "Street of Perpetual Repose" (Chang an) and had to do with the Mongols, Ili, Eastern Turkestan, Tibet and Corea, in fact with the colonial and subject states of China. It sometimes happened however

that in very important affairs, the Neiko wrote direct to the Russian Senate. The school is situated on the E. side of the moat of the palace in the Yellow or Imperial city, a little way to the North of the 武備院 *wu-pei-yuen*. The houses are of the most humble and limited description. Over the outside door is a tablet with the characters *nei-ko-o lo-sz-wen kwan*, (內閣俄囉嘶文館), the only thing by which it can now be recognized. The quarters occupied by the school and the residence of the master are now rented, and the small monthly income from this source, sustains the blind keeper. It has long since been given up by the Neiko, owing I was told, to the cessation of the usual Imperial funds. There is some ground, however, for believing that the higher officials still draw the allowance by virtue of long custom, which is so common in other affairs in China, and also that the sums granted to and accepted by the Russian mission up to 1860, but since then refused by the Russian Government, which now defrays the resident expenses of its political mission just as the Synod does that of the resident Ecclesiastic mission—are still drawn as before by the same wily mandarins. This practice is not inconsistent with the usual policy and corruption of the officials.

This school except in name has long since ceased to exist. Timkowsky refers to it in 1821 at which time it had some twenty pupils, but so little Russian was then understood, that the Master had to request one of the Russian students to translate the message from the Tribunal (*Li-fung-yuen*) to the Senate out of Mongol into Russian. The Russian students, made themselves perfect masters of Manchu, a tongue with alphabet and grammar like most Asiatic languages and of Chinese, whereas the Manchus were unable to learn Russian. So badly indeed did they learn, that the Prince of Ourga in 1820 said, that he had proposed to the government to remove the school to Ourga to facilitate their studies by frequent

intercourse with the Russians. At Ourga in 1805, whither they had been sent as translators to render application to the Russians unnecessary, they failed to understand a single word of what the Russians said and were therefore next day sent back to Peking. The school was a failure, they never succeeded in translating Russian and their efforts shewed that they did not comprehend the grammar of the language. For the last 40 years no teaching has been carried on.

The pupils 24 in number according to Hya-inth received three taels monthly. Each banner furnished three scholars who, for the most part were the sons of officials; the teacher was chosen from among the former pupils. It is said by Timkowsky that the Albazins first taught the pupils, afterwards the chiefs of the Russian Missions, who received a special salary for their services. It existed *de facto* until 1862 when it was transferred to the Tsung-li Yamen, and the late Mr. Popoff was appointed teacher by the Chinese, for which he received, a salary from the Chinese, and at the same time from the Russian Government. The latter has ever been most anxious with the most praiseworthy motives to help forward this movement, The English school was opened in June 1862 (Trung chih 2nd year). The French school was opened simultaneously with the Russian a short time afterwards. In 1866 the institution, embracing only the English and French schools however, which was at first designed for the education of interpreters, was by Imperial decree raised to the rank of a College with the addition of a scientific department, and provision for the admission of Chinese scholars of an advanced grade. Some of the regulations of the present school and languages, particularly those relating to the stipend of students, were at first modelled after those of old Russian schools. A still more tangible connection was established by the transfer to the *Tung-wen-kwan* of an old Mantchu by the name of *Kwo-shih-chun*, who enjoyed a sincere mastership in the said Rus-

sian school. This school it would appear was originally under the auspices of the *Kwo-tsze-chien*, as may be seen by referring to the book of statutes of the present dynasty (*Tu-tsing-hui-tien*), I have failed however to get any explanation of the confusion here between Neiko and *Kwo-tsze-chien* unless perhaps the former includes the latter. The Russian school under Mr. Popoff became an integral part of the intended *Tung-wen-kwan* or College in 1869 and the salary was raised from 1000 taels yearly, the sum likewise formerly enjoyed by the foreign teachers of the other two schools, to the minimum of 1800 taels—the sum specified for the first five years of the remodelled *Tsung-wen-kwan*. In enlarging the scale and elevating the grades of this institution in 1866-7, there was however no intention on the part of the Chinese to discriminate between the existing schools to the disadvantage of the Russian. Pupils of the other schools, who previous to 1869 had been admitted to the higher pay and advanced standing of the scientific department, were so advanced in consequence of having served as assistant teachers, and in that year the principle was adopted, of advancing the best scholars in each of the schools of languages to the scientific department as the result of competitive examinations. At the same time the Russian Professor was formally recognized as on the same footing as the new professors in the other schools, and any difference previously existing having arisen from the fact that the English and French were regarded as the principal languages of the new department of Science.

Independently of a teacher of Mantchu the Chinese government always appointed two readers to the Russian students. The latter, maintained at the Emperor's expense and after having acquired the languages of the country returned to Russia with the relief mission; their stay at Peking being co-extensive with the residence of the Ecclesiastical Mission. Pauthier (*Histoire des Relations politiques de la Chine avec les puissances occidentales* p. 103, 1859)

commits an egregious error when he says "Le gouvernement Chinois qui s'était chargé, de loger et d'entretenir la mission russe, l'installa dans le magnifique établissement de jesuites à Peking (onelle est encore), après leur expulsion."

Under the new treaty, only six caravans proceeded to Peking. The last was in 1755, after which trade began to be developed at Kiachta and has remained so to the present time. Ourga and Kalgan have lately also become commercial centres of considerable value. Russia has consular officers at both places; the number of Russians at the latter place at present amounts to 15.

In the last paper we ventured some remarks on the caravans, for which we were entirely indebted to Russian authorities, who agree in regard to the number of and the year when such caravans proceeded to China. We quoted Wenjukoff and Krit, two Russian authors, who have written on the treaties of commerce between Russia and China. The latter asserts that Ides worked out this permission, but in Ides' work it is nowhere so said, in fact from what we there stated as to the reception of his mission and the untruths with which his account is filled, we are inclined to believe that he gained no such solid advantage. As then hinted, it was more than probable, that some private arrangement between the two countries, arising out of the treaty of Nercinsk, had been entered into. The jealous Chinese Government has always sought to restrict commerce with foreign nations and to recede from treaty stipulations. Of course it may be said that this, and all other privileges conceded to the Russians, were the result of the supposed vassalage of Russia and that even to this day, the fundamental code of the Empire devotes a chapter to the manner of receiving the tributary embassies from Russia and even particularizes the provisions to be furnished daily to the Ambassador and his suite. Under the liberal policy of Kanghi, Russian caravans came more frequently to China, than we gave the reader to understand in the last paper — oftener, in fact, than the later treaty

stipulations—of once only in every three years and then not to exceed 200 men—arranged for. Their privileges were limited not increased, and for this the Russians—always the most troublesome of China's supposed tributary states—had themselves to blame. The casual statements of several writers support the idea of more frequent commerce. Raynal, for example says, without quoting his authority that the Chinese granted the Russians the liberty of sending a caravan every year to Peking. I learn also from a reliable authority here, that a Russian merchant named Oskolkoff came to Peking and pressed upon the government the question of allowing priests to come to Peking, to superintend the religious instruction of the Albazines and that he also arranged for caravans. It was probably his importunity that caused Kanghi to request priests in 1715. This merchant went repeatedly to Peking with caravans and between 1692 and 1720, 15 yearly caravans had been sent by him. If the first took place, as said, in 1705, there would be yearly caravans down to the time of Ismailoff, which would give the Chinese grounds for the limitation of the trade from this date, owing to the complaint that the trade was overdone—and that the Chinese merchants, were impoverished thereby. In this way also the numerous disorders already referred to may have been easily occasioned. That these yearly caravans came by treaty, or at least with some understanding between the two countries, is evident from the confident manner in which Lange appeals to the Chinese mandarins; that their conduct in regard to the caravans was a breach of faith of an old treaty and would disturb the amicable relations of the two countries, and that existing by virtue of a solemn engagement, they could not be broken off without embroiling the two empires. All this existed before the time of Ismailoff, and to this reasoning the mandarins never offered the slightest objection. Nay, as we shall see in Lange's third journey (1727-28) (vide Appendix.) the mandarins urged him to depart as the time formerly agreed

upon by both countries had expired. Such agreement is nowhere explicitly stated in the treaties.

Auber in his "British and Foreign Intercourse with China" is wrong where he states (p. 102) that the caravan by which Lange left (1722) was the last that was admitted into Peking. He adds that the Chinese then came to the resolution to carry on no transactions except upon the frontiers. He here loses sight entirely of the treaty of 1727 and in his farther notice of the Russian intercourse, he overlooks the IV Article of the said treaty, although he gives the V Article with its errors as to the number of students and priests—faults of the translator of Tinkowsky's Travels—and also the incorrect dates of that treaty, thus perpetuating errors of Tinkowsky's translator. The source of his information is moreover unacknowledged.

Regarding these caravans, Lange is made to say on the authority of Auber, that the emperor often advanced money to his subjects to prevent the Russians being detained. In 1717 it is said that trade being so dull that the Russian merchants could find no vent for their goods, the Emperor gave his subjects leave to trade with them without paying the usual duties, and that it occasioned for that year a deficiency of 20,000 oz. of silver. Such a circumstance could only have occurred during Lange's first journey to Peking—when he was well received by Kanghi. We know how badly the caravans of 1721, 28 and 36 under Lange were received and treated.

The treaty of 1728 was, down to the middle of the 19th century the only basis of Russia's relations with Chinese. It is known that peaceful relations predominated between the two countries. Serious misunderstandings, however, also occasionally arose, which will be briefly referred to in the proper place. The events of 1727 and 28 in connexion with the caravan, are so fully detailed in the Appendix—which is for the most part a translation of Lange's Diary from the German of Pallas, that we shall not stop here to particularize.

(To be continued.)

ON THE KNOWLEDGE OF A WEEKLY SABBATH IN CHINA.

BY MR. A. WYLIE.

(Concluded.)

Here then is a well authenticated case of the knowledge of the Week in China. Are any other traces of such a knowledge discoverable? I believe several such might be found, and will refer to one which is at least as old in China as the preceding, and I think much older.

In the 九執歷 *Kew chih leih*, a translation in the 8th century, by Gotamsida, a Hindoo missionary, of an Indian treatise on astronomy,* or rather astrology, there is an incontrovertible recognition of the hebdomadal period. The first chapter is on calculating the number of days elapsed from any given term, the lunar fraction, the day of the sexagenary cycle and the day of the week,—or which is the same thing, the day of the 七曜 *Zseih yau* "seven planet" cycle. In the example given, after dividing the whole number by 7, there is a remainder of 5; and to illustrate the application of the rule to this number, the names of the days are given in the following order:—1. 獄惑 *Yung-hwo*, "Mars" (*dies Martis*).

* This was translated by imperial command, from the Sanscrit, but does not appear to have been authoritatively adopted by the astronomical Board. In 733, there was a practical test of three systems; the

麟德 *Lin-tih*, which had been previously in use; the 大衍 *Tu-yen*, newly invented by 一行 *Yih-hing*, a native Buddhist priest and astronomer of some celebrity; and the *Kew-chih*. The result of the ordeal was that the *Tu-yen* proved correct in seven or eight cases out of ten; the *Lin-tih* in three or four, and the *Kew-chih* in only one or two. The consequence was that the latter was utterly rejected, and although the event is spoken of in many Chinese works, the translation itself is not preserved in the astronomical section of the dynastic history of the Tang. The only edition in print is to be found in the 元占經 *Kae-yuen-chen-king*, but it is evidently full of typographical errors.

2.辰星 *Chin-sing*, "Mercury" (*dies Mercurii*). 3.歲星 *Suy-sing*, "Jupiter" (*dies Iovis*). 4.太白 *Tie-pih*, "Venus" (*dies Veneris*). 5.填星 *Tseen-sing*, "Saturn" (*dies Saturni*), which is the day sought.*

The coincidence here between the order of the planets and days of our week, as also in the extract given above from the *Hee-ke-peen-fang-shou*, can not but strike one as something remarkable; seeing it is not the natural order according to the Hindoo astronomy, or any other system of astronomy on record. It is not difficult to suggest an explanation. The difficulty rather lies in choosing between the different solutions that have been proposed.

All writers on this subject have quoted Dion Cassius (3rd century A.D.) as the earliest authority, who remarks:—"that the custom of naming the days after the seven planets was first adopted by the Egyptians, and had in no very long time, been communicated by them to all other nations, especially the Romans, with whom it was then already quite familiarized" †

On this passage Biot observes:—"By the Egyptians he doubtless means the astrologers and new philosophers of the Alexandrian school, then much occupied in reviving and extending the abstract speculations of Plato and Pythagoras..... We may indeed trace the invention up to the Chaldeans; for knowing nothing, or next to nothing of their astrological doctrines, we are always safe in referring to them any matter on which we are in the dark." ‡

* In the 佛國曆象編 *Fuh-kwo-leih-szang-pern*, a Japanese work, published in 1810, I find the following incidental remark, speaking of the Hindoos, 以七曜紀日

不用甲乙 *Etsieh yaou-ko-jih-put-yung-ku-yih*. "They register their days by the seven planets, and not by the denary cycle." (Book 1, p. 18.)

† Humboldt's "Cosmos." Vol. 4, p. 412. (Bohn's edition.)

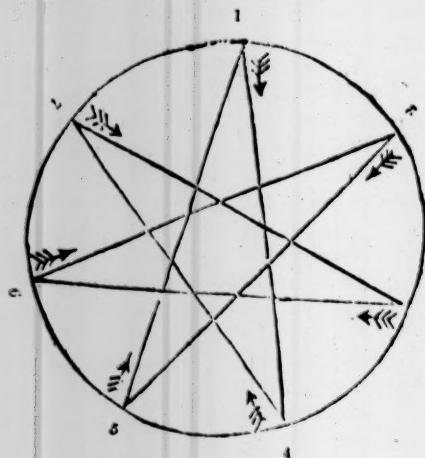
‡ Etudes sur l'astronomie Indienne, pp. 68, 99.

Dion Cassius gives two hypotheses to explain the naming of the days of the week. One of these has been given by Mr. Goodwin in Notes and Queries;* but as there is evidently a very important typographical error in it, it will be well to reproduce the passage from Humboldt.—"If the hours of the day and the night are counted from the first (hour of the day), and this ascribed to Saturn, the following to Jupiter, the third to Mars, the fourth to the Sun, the fifth to Venus, the sixth to Mercury, the seventh to the Moon, always commencing from the beginning; it will be found, if all the twenty-four hours are gone through, that the first hour of the following day coincides with the Sun, the first of the third with the Moon; in short, the first hour of any one day coincides with the planet after which the day is named." † The planets here are placed in the assumed order of their distances from the earth as the centre of the system.

After shewing that this application of the names of the planets was not known at Rome in the days of Cicero, M. Biot continues:—"But, two centuries later, Dion represents these superstitious relations as having become to some extent national among the Romans, and he assigns two objects which form a sufficient key to their origin; these are to express, under a philosophic form, the occult connexions between the parts of time and the order of the stars which regulate its succession; and also, to combine, in a single mathematical conception, the harmony of the celestial motions with the harmonic intervals of music, two great subjects of the imaginary speculations to which the Neo-Pythagoreans of Alexandria were addicted. This double mystery is revealed by an inspection of the annexed figure, which I borrow, slightly improved, from Scaliger, (*Emendatione temporum*, book 1, p. 8) without knowing the source from which he was taken it.

* Vol. 4, p. 77.

† "Cosmos." Vol. 4, p. 418.



1 SUN, 2 VENUS, 3 MERCURY, 4 MOON, 5 SATURN, 6 JUPITER, 7 MARS.

Divide the circumference of a circle into seven equal arcs, representing the parts of the heptachord. At the points of division place the signs of the sun, moon and planets, in the order given above. Connect these points four and four by a continuous series of chords, separating each pair by an interval of four. Then ascribing the first day to the sun, and commencing from this point, follow continuously the series of seven chords, in the direction indicated by the arrows. These will lead successively to the planets in the following order: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, answering to the several days of the week, and which were called in the 4th century of our era *the gods of the days.*"*

A third way of explaining the names of the days of the week has been proposed by Letronne, i. e.—“The distribution of any three planets over a sign of the zodiac..... If these planets are separated, which in each of the signs are the first of the three, the succession of the planetary days in the week is obtained. (Virgo: Sun, Venus, Mercury; Libra: Moon, Saturn, Jupiter; Scorpio: Mars, Sun, Venus; Sagittarius: Mercury, &c..... which may here serve as an example for the first

four days of the week: Dies Solis, Lunae, Martis, Mercurii).”†

This theory he seems to have sustained on the evidence of an ancient Greek Kirgese zodiac preserved in the Louvre at Paris. In connection with this it may be remembered that the Chinese claim to have received from the Kirgese, a Turkish tribe closely allied to the Ouigours, the cycle of twelve animals.‡ Possibly they may have got other astrological devices also from the same source.

As it appears that the above notions in regard to the division of time, were widely spread throughout the Roman empire in the beginning of the 3rd century, when the various nations of that empire adopted the Christian faith, the church was constrained to accept the pagan nomenclature, which was too firmly rooted to give way, and has retained its place to the present day. The Teutonic and Scandinavian nations, who adopted the same practice prior to the reception of Christianity, replaced the Roman gods by their own national deities, retaining only the Sun, Moon and Saturn. Thus in the Anglo-Saxon, Mars is replaced by Tin, making Tuesday; Mercury is supplanted by Woden, for Wednesday; Jupiter by Thor for Thursday; and Venus by Friga for Friday.

It has been seen that M. Biot repudiates the Chaldean origin of the week as ruled over by the seven planets. Humboldt expresses himself to the same effect, though his reasoning does not seem by any means conclusive. On the other hand, Mr. Goodwin, an authority to be much respected, is persuaded that Chaldea was the birth place of the institution.

This cycle is also found in the astronomical and astrological treatises of the Hindoos, but none of these are of such an antiquity as to render it improbable that they received it from the Romans or the Greeks.* Should it

* “Cosmos,” Vol. 4, pp. 415, 416.

† 文獻通考 Wan-heen-t'ung-ka-u. Book 348.

* The number of Greek technical words found in the Hindoo astronomical treatises, seem a sufficient indication of the source of

* “Etudes sur l'astronomie Indienne.” pp. 99-101.

however be made to appear, that the Hindoos were in possession of this cycle prior to the Christian era, of course the Neo-Pythagorean origin theory must fall to the ground, and the way is open for the possibility of a Chaldean origin, or any other origin suited to the postulates.

Assuming however that the Hindoos received the cycle through the Romans or the Greeks, they have retained the use of the Sun, Moon and five Planets, substituting their own national deities as the regents, in place of the Roman gods.

At a later period, the Chinese seem to have received it from the Hindoos, merely using the names of the planets in the translation.

Here then we have two distinct channels through which our week has been introduced to the notice of the Chinese, previous to the arrival of Romish missionaries; one from India, in the 8th century or earlier, and the other from the Ouirgours, which I fancy must have been much later. Although not prepared just at the moment to adduce any documentary evidence, yet I am strongly inclined to believe that it was not earlier than the 12th century. In either case the institution has never taken root among the Chinese, and the very existence of any record of a seven day week, is among the things confined to the knowledge of the archaeologist. The retention of the solitary character *mih* in the Amoy almanac, is one of the few lingering traces, that are now all but inexplicable to the mass of the people.

Whatever may be the origin of the names of the days, however, there can

much of their science; and especially as in connection with the present subject, the division of the day into twenty four hours is first found, and the name they use for hour, *horā*, is obviously the Greek *hora* there can scarcely be a doubt whence they derived this seven-planet cycle. In the notes to the *Kew-chik-leih*, the Sanscrit sounds for several of the terms are given in Chinese characters; and among these we find one, 立多 *Leih-to* for the Sanscrit *liptā*, which is from the Greek *lepton* and signifies a "minute" of a degree. (See Whitney's notes on the *Surya-Siddhanta*.)

scarcely be a doubt of the great antiquity of the use of a period of seven days. This is confirmed by some statements in the Mosaic writings, referring to pre-Judaic times. The knowledge of the zodiac of twenty-eight constellations, among most Asiatic nations, from the remotest ages, is presumptive evidence of a very high character; for if these were applied to the continuous numbering of a series of twenty-eight days, it is hard to believe that the shorter period of seven could escape being specially set apart. In China indeed, where this zodiac is divided into four groups of seven,* corresponding respectively to the four cardinal points, the seven day period necessarily enters largely into the speculations of the astrologer, but the strong practical tendency of all their national institutions has been adverse to its general adoption by the people.

Another of the articles in the memorial, in the introduction to the *Hē-ke-peen-fang-shoo*, mentioning this cycle, notices one or two facts of some interest:—In the order of succession of the twenty-eight constellations, according to the Star lists and Uranographies, originally the constellation 牛 *Tsuy* was before, and 参 *Tsan* after. When the selectors of times find the酉 *Yew* day coincide with the constellation *Tsuy*, they suppress the day. Astrologers, in pairing the twenty-eight constellations with the seven planets adopt the following order.—Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. *Tsuy* belongs to Mars and *Tsan* to Mercury, as determined by the ancient order of succession. The 新法算書 *Sin-fa-swan-shoo* † takes a star in advance of

* It is worthy of notice that the four constellations attributed to Sunday, are the respective centres of the four groups; and as the centre place is always the post of honour in China, and probably in other Asiatic nations also, it may be, that it is not without a special meaning that these constellations have been associated in theory with the sun. A similar thought suggests itself in view of the heptachord diagram in a preceding column.

† This was an astronomical thesaurus, drawn up by Longobardi, Terence, Rho, Schaal and others, under imperial patronage, and published about the end of the Ming dynasty.

Tsan as a determinant, places *Tsan* before and *Tsuy* after; so that the constellation *Tsuy* cannot come in contact with the 西 *Yen* day; but astrologers consider that Mercury and Mars are thus transposed. We know that the determinants of the constellations, are merely what men select, and have nothing to do with the accuracy of calculations. Again, as to the seven planets, the 罗喉 *L-how* (*Rahu*)* and 費都 *Ke too* (*Ketu*)† of the Imperial almanac are the places of the moon's ascending and descending nodes. Anciently *Rahu* was considered the ascending node; but the *Sin-fi-swan-shou* makes it the descending node. Astrologers consider *Rahu* to belong to Mars, and *Ketu* to Saturn; and say that the two are transposed. Now we find that there are really no such stars as *Rahu* and *Ketu*; still less do the meanings of the words in any way affect the calculations. So then both these matters ought to be corrected, according to the ancient standard."

The writer of this note points out a curious circumstance in connection with the zodiac in question, i. e. the transposition of two of the constellations, while the week-day order of the planets, is a standing testimony to the original sequence of these constellations. In order to understand this it must be observed that the twenty-eight constellations are measured by one star selected from each as a determinant, and the distances of these vary among themselves in equatorial extent, in such an extraordinary manner, that while one reaches over more than thirty degrees, another is less than one degree, and this discrepancy is continually increasing. In the 3rd millennium before the Christian era (B. C. 2357), we find the measure of *Tsuy* was $2^{\circ} 42' 24''$, but by the perpetual variation taking place in the obliquity of the ecliptic, the circles of declination are necessarily undergoing a continual change also. From this cause it appears that the circle on which stands the determinant of *Tsuy* (*Lambda Orionis*)

* The word *Rahu*, the Sanscrit name for the moon's ascending node.

† *Ketu*, the Sanscrit name for the moon's descending node.

was actually crossed by that of the determinant of *Tsan* (*Delta Orionis*), about the 13th century of our era; since which time, *Tsuy* which was formerly in advance of *Tsan*, was in the year A. D. 1800, really $34' 59''$ behind the latter, and by this time is still more so.* Thus we see that the statement made above that the two constellations *Tsuy* and *Tsan* have changed places, is literally true in the natural course of things. Notwithstanding this transposition however, the traditional sequence is still preserved in the lists of the twenty-eight; and on the reformation of the Chinese astronomy in 1683, by the European missionaries, the emperor strenuously opposed any change being made in the order of the ancient catalogues.† Such is the characteristic tenacity of this people for the institutions of antiquity.

Many occurrences of the number of seven days, have been noticed in the popular customs, rites, superstitions and traditions of the natives; among which may be included the passage so often brought forward from the "Yih-king." All these are probably the relics of a very ancient observance of a seven days period, and it may be of a Sabbath in prehistoric ages, of which we may seek in vain for any account from the natives themselves. Much remains to be said on this subject, but I fear I have already overstepped the limits prescribed for an article in these pages. There is however one other point on which I would make a few remarks.

Dr. F. Porter Smith, who originated this discussion, concludes his communication thus:—"It may be observed that the characters 大羅森文日 *Ti-yau-san-wan-jih* occurring on the Nestorian Tablet, are understood to refer to the Sabbath"‡

Referring to this, C. D. says:—Dr. F. P. Smith is probably correct in identifying the Nestorian *Sên wên* which the

* Biot, "Recherches sur l'ancienne astronomie Chinoise," p. 91. (Reprinted from the "Journal des Savants" for 1839-40).

Biot, "Etudes sur l'astronomie Indienne et sur l'astronomie Chinoise," p. 267.

† Soncet, "Observations mathematiques, astronomiques, geographiques, &c. Tome 3, p. 80.

‡ "Notes and Queries," Vol. 4, p. 18

Sabbath, especially as the old sounds seem to be Sham-bun."*

Now the quotation given above from the *Hee kee peen yang shoo* enables us to answer this question with greater certainty. We have seen there the reference to the Indian and Ouigour Sundays. Here we have a reference to the Sunday as introduced by the Christians. The Nestorian missionaries came from Persia, and doubtless transferred some Persian words in their teaching. The word in question is one such, and although the characters given by our authority, *Yoo-san-wuh*, are slightly different from those on the Nestorian tablet, yet we cannot fail to identify both one and the other, as an attempt to express the sound of *Yaksan-bah*, the Persian word for Sunday. Probably an expert at the ancient Chinese sounds would discover a much closer phonetic resemblance. Whether C. D. is right in conjecturing that Sham-bun is a corruption of the word Sabbath, I do not know, but the Persian Dictionary gives no hint of any such derivation. *Sanbah* is the word for "day," and is also the name of Saturday, which may favour C. D.'s conjecture; which *yak* is "one"; so that *Yaksanbah* is equivalent to "First day"; Monday is *Dusanbah*, or "Second day," and so on. Etymology alone then might decide the question.

We have another confirmation, equally if not more conclusive, drawn from chronology. The date on the stone tablet, in which the expression occurs, stands thus;

**建中二年歲在作噩太族月七
日大耀森文日 Keen-chung-ûrh-
neen-suy-tsue-lso-yo-tae-tsuh-yue-tsueh
jih-ta-yaou-san-wanjih.** Having already, in another place, entered minutely into an explanation of this date, it is needless to repeat it here. The translation in modern phraseology is:—"2nd year of Keen-chung (A. D. 781), on the 7th day of the 1st month, being the great (*yaksanbah*) Sunday." Now it is a very simple operation, with the aid of De Morgan's "Book of Almanacs," to ascertain that this day was February 4th, 781 (Old style), and that the day was actually Sunday, new moon that year falling on Jan-

uary 20th. Why it is called the "Great Sunday," is not so clear to me. According to the present Church ritual, it would be the Fifth Sunday after Epiphany. But as the Feast of Epiphany is said to have been first observed in the year 813, it is improbable that the epithet has any reference to that. Any one having some acquaintance with the Nestorian calendar and rites, might be able to throw light on the question. Possibly it derived its significance from being the first Sunday in the Chinese year.

An independant calculation of this problem, by Le Shen-lan, the present Professor of Mathematics, in the Peking College, may be found in the Chinese Serial, 遇過寶珍 *Hea-urh-kwei-chin*, for October, 1855; in which he proves the day to be Sunday. The piece is interesting as a specimen of Chinese mathematical chronology.

From the preceding statements, I maintain the historical fact of the introduction of the week day names into China, on at least three separate occasions. But although many traces of them, more or less distinct may still exist, yet we have reason to believe that the institution never became a popular or a national one. As to one day out of the seven being set apart as a Sabbath or day of rest, I see no indication of any such custom. The fact of a Septenary division of time in China, as in most other nations, however, appears to me of far greater antiquity than the preceding, and the question of a primeval Sabbath remains untouched by any evidence we can collect from Chinese records or tradition.

Perhaps some contributor to the Chinese Recorder may be able to shed more light on the subject.

SHANGHAE, April 10th 1871.

* **MANUAL OF THE FOOCHOW
DIALECT.**

BY THE EDITOR.

We noticed at considerable length in our October issue of last year the "**ALPHABETICAL DICTIONARY OF THE**

* A Manual of the Foochow Dialect, by Rev. C. C. Baldwin of the American Board Mission: Foochow: Methodist Episcopal Mission Press. 1871: Price 8 3.00

* Ibid. Vol. 4, p. 58.

CHINESE LANGUAGE IN THE FOOCHOW DIALECT, by Messrs. MACLAY and BALDWIN. We have now the pleasure of inviting attention to a much smaller and less pretentious but exceedingly valuable volume by the second of the above named gentlemen. As in that notice we described the peculiar eight tones of this dialect, we need not speak at length on that subject here in connection with this volume.

We regard this Manual as an invaluable boon to the student of the Foochow dialect. Without intending to speak disparagingly of Manuals prepared in other dialects, or exaggeratedly of this, we deem its manner and matter as eminently suitable and valuable. A careful and diligent study of it for several consecutive months will help a foreign learner to master the peculiarities of the dialect, and make at least twice as rapid progress in the acquisition of it in the same time as he could without this Manual.

The Manual and the Pictionary may be used in connection with each other with manifest advantage. The orthography of both being the same the Romanized words of the Manual, with perhaps a few exceptions, may be readily found in the Dictionary where various meanings may oftentimes be found and several phrases be seen illustrating their uses and application.

The plan and scope of the Book may be seen by a synopsis of the index.

Part I treats of GRAMMAR under 14 sections and contains about 800 Chinese words and expressions on 46 pages. Part II consists of PHRASES in 28 sections occupying about 54 pages and has about 1130 Chinese expressions. Part III is devoted to COMMERCIAL TERMS in 8 sections, and occupies 23 pages and has 720 expressions. Part IV speaks of RELIGION, LITERATURE, AND GOVERNMENT under 11 sections on 27 pages with 730 expressions. Part V is a MISCELLANY and has 17 sections, occupying 43 pages with 1220 expressions. Part VI is a VOCABULARY of the words and phrases found in Part second on 25 pages with 1150 expressions. Part VII is an ENGLISH AND CHINESE

VOCABULARY and occupies 33 pages having 2850 expressions. In all there are about 8600 expressions. After making a suitable reduction from this aggregate for repetitions of the same expressions, there remain in the author's opinion about "6000 different words, terms and phrases." These Mr BALDWIN remarks, "may be memorized and employed as models by the learner in the prosecution of his studies."

The author tenders his cordial thanks to Rev. Dr MACLAY for his contribution of Part 3d on commercial terms. He acknowledges Mrs. C. C. BALDWIN to have prepared "Parts 2nd and 6th and most of Part 5," but he offers no thanks for such aid, (at least not publicly.) The students of the dialect using the Manual will, however, feel greatly indebted to Mrs. BALDWIN; for the phrases she prepared are without question well prepared, and relate to subjects which interest every one.

This Manual and the Alphabetical Dictionary of the dialect comprise most invaluable aids to the Learner of this Vernacular. They have not been prepared by tyros in the language but after the authors have resided here over 21 to 23 years each, and had learned the peculiarities of the dialect. From their own experience they knew precisely what helps the Beginner needed.

CHINESE MYTHOLOGY.

BY SINENSIS.
No. 6.

We learn from Scripture that the whole earth was divided between the three sons of Noah. "The remembrance of this grand triple division of the world, which seems under the influence of divine inspiration, to have been ordained by Noah himself, though it was not effected until many years after his death, was never obliterated from the minds of his posterity." As the patriarch is the chief Demon-god worshipped by the whole pagan world under various names and titles; e. gr. Baal, Jupiter, Mithras, Brahm, Shang-te &c., so we find him styled a Monad in each system, and triplicating into three younger Noahs. "As the earth" says Faber, "was divided into three portions

among those who were esteemed the principal gods of the Gentiles; so from the number of those gods emanating from a *yet other god* who was sometimes said mysteriously to have triplicated himself, were derived the various triads of Paganism. Each of these, *with its paternal unity* was thought to appear at the beginning of every mundane system, for the purpose of governing the world and of replenishing it with inhabitants after the flood by which the former system had been dissolved." (*Vol. III. p. 439.*)

1. Brahm is the Great Monad of the Hindus, and he triplicates into Brahm—Vishnu—Siva, while he remains but *one in essence*. The Persian Mental Tangata is stated to be "one in three, and three in one," and they venerate the Air under three names as the Chinese do. The Persian Mental triplicates into Monimas—Aziz—Ara; the Egyptian into Enoph-Eleton—Phtha; and the Greek and Roman Mond into Jupiter—Neptune—Pinto "three in number though *one* in essence, and all springing from Cronus, a fourth yet older still" (*Fab. Vol. III. p. 470*). The Canaanites had their self-triplicating Baal, called (*2 Kings IV. 42*) Baal-shadish; the latter term signifying "three." The Goths and Celts have equally their Triads springing from a Monad; and the Triads of the Orphic, Pythagorean, and Platonic schools like the imperial Triad of the Chaldees spring from a Monad. This last, Damascius describes as "a triad shining throughout the whole world over which presides a Monad." (*Fab. Ibid.*) And with all these must rank the Chinese Mond 水— or Shung-te who—"embracing *three* is yet *one*," and who divides into the three younger Shung-tos or Minds," Imperial Heaven—Imperial Earth—Imperial Man" the "three (hermaphroditic) powers of nature," representing the three sons of Noah amongst whom the empire of the world was divided.

2. In the *material* system, Chaos or the Great Monad, is Nuh, or more properly, in consequence of the succession of worlds, both Adam and Noah; and this Chaotic Mond, as we have seen, was the oldest of the heathen deities. In the West he was called Ocean (or the elder Jupiter), Janus, Osiris etc., and *by all the heathen* "Heaven," or the World. This *own master* or Mond, at the formation of each world, splits into two beings a male and a female, or "Heaven," who is "the soul and the *husband* of the world"—the Great Father or principal Deity of the Gentiles; and "Earth," who is "their primal Great Mother or chief goddess." These two were "the most ancient of their deities, and the first of the

Cabiric gods; and they were ever venerated conjointly in different countries under the names of *Cœus* and *Terra*, *Osiris* and *Isis*" &c., (*Ibid. Vol. I. p. 165*). The offspring of Cœus and Terra in this material system was the First Man, or the human Jupiter; and here we have precisely the Chinese "three powers of nature," composed of two gods and a goddess, or, Father, Mother and Son. "Thus we find triads consisting of a god and two goddesses, and again of *two gods and one goddess*. Each of these principal varieties had its sub-varieties. Under the second, we have a *a father, a mother, and a son*." (*Ibid. p. 24*). The younger or human Jupiter, who is Ham (*See Fab. Vol. I. p. 172*), is deified by the succession of worlds which makes him eternal, and is transformed into the hermaphroditic Heaven or world, thus usurping the throne of his fathers. Heaven was his head, the Sun and Moon his eyes, the earth his womb &c., and "the pure ether (*Theus*) was his intellectual soul, the mighty *Nous* by which he pervades, animates, preserves and governs all things." (*Fab. I. 42*). Hence we have here a man from first to last. As Chaos he precedes Cœus or Heaven, and as the First Man, he comes *after* Cœus and Terra, being their son, or the union of both; the ether forming his soul, and the Earth giving him his body. Cœus, or the *second* Jupiter, therefore, henceforth received all the worship of the Greeks and Romans. In China we have a most minute parallel to all this. Chaos, or Monad, or Heaven the elder Shung-te. History tells us, is Pwan-koo (*Mirror Vol. I. p. 2*.) and he splits into two beings, viz., "Imperial Heaven, and Empress Earth; and the First Man, or the human Pwan-koo is the son of these two beings or the union of both. Pwan-koo or Hui, (like Jupiter) now usurps the throne of his father; Heaven is his head, the Sun and Moon his eyes, Earth his feet, or lower part of his body including his "sacred womb," &c., and the pure ether (*Shua*) is his Intellectual Soul or "Mind" by which he pervades and governs all things. To this we have here also a Man from first to last, who is the first universal Sovereign or Sage. Hence as the other pagans designated Heaven, or the world "a Great Man," and Man a microcosm, (*Fab. I. 1 3*) so do the Chinese; (*No. 3, 5*) and, as in the case of the Chaldean Jupiter (or Cronus), so this Chinese "Great Man" both precedes and follows Heaven and Earth; e. gr. "Now the Great Man's virtue is *one with* that of Heaven and Earth; his brightness is *the same as* that of the sun and Moon &c. When he *precedes* Heaven (i. e. as Chaos or 水—), Heaven does not rebel against him and when he *follows* Heaven, ancient of their deities, and the first of the

observes Heaven's seasons." &c. (*Yih-king Keen Diag. Sec. I. p. 8.*) See *Fab. II p. 239.*

This second Heaven, or Pwan-koo deified under the title of "Imperial Heaven," now receives the chief worship of the Chinese, and is therefore their literal ancestor, deified in consequence of his virtues; e. gr. "Parents are those from whom we individually sprang, and the Ruler (Shang-te) is the Great Ancestor who produced things in general" (*Le-ke Chin. Rep. Vol. XVII. 116.*). "In the Yih-king, Heaven (Shang-te) is said to be the Ancestor of all things." (*Ibid. p. 122.*) So also, "The old Scythians believed their principal god to be their literal ancestor. They styled him Targitaus; and supposed him to have been the father of three sons, Lipoxais, Arpxais, and Colaxais; but the youngest of the three (Pwan-koo or "Imperial Man" in China), by whom they doubtless meant Ham in the line of Cush, acquired the sovereignty over his two elder brothers." (*Fab. Vol. III, 472-3.*).

3. With regard to the material Ogdoad, the division of Jupiter or the world into eight forms' is as follows:—

"Fire, Water, Earth, Air, Night, Day, Metis, and Eros" (*Fab. Vol. I. 46.*):—and the Chinese Ogdoad; "Heaven, Earth, Fire, Water, Thunder, Wind, Hills, and Seas." Of these Pagan Ogdoads, Faber says, "Eight forms were not ascribed to the great Father, because the universe is capable of a natural division into eight parts; but that it being already known that the great father as a Demon-god (鬼神) had precisely eight forms, the universe was arbitrarily divided by the number eight, because that number was requisite to complete the system. The propriety of such a remark will further appear from the circumstance that the same enumeration of forms was not always adhered to, though the exact number eight was duly retained." (*Vol. I 46.*) These Ogdoads arose from the knowledge that the family of the chief Demon-god (Adam or Noah) "at the commencement of both worlds, consisted of eight persons." (*Ibid. p. 45.*).

CONNECTION OF CHINESE AND HEBREW.

BY REV. J. EDKINS.

IV. Paper.

A fourth change in Hebrew roots, which may impede the progress of him who seeks to discover the equivalents in the old Semitic vocabulary to ancient Chinese words, is sibilization of D and T. These letters are

changed often in Hebrew into the sibilants Z, Ts, S and Sh.

A familiar example is Tyre. This celebrated city was called Tura in the old Aramean language and by the Greeks Turos. But the Hebrews spoke of it as Tsur. The same principle of change is found in German, where our "tide" becomes Zeit and our "toll" becomes Zoll.

Another instance is the Hebrew SHLOSH or SHALOSH, *three*. This in Aramean was TLATH. Which is the older in this case, the Hebrew or the Aramean? The probability is on the side of the Aramean, because the Greek, Latin and Sanscrit words for *three* prefer the T form. The united Indo-European tradition must be regarded as more ancient than the written Hebrew. As then the Hebrews left Babylon approximately about 2000 years B. C. it may be supposed that the change from T to Sh in the word for *three* took place not before that date.

The pronoun *this* is ZEH in Hebrew, and in the Biblical Chaldee the word DI who is identified with it by Semitic scholars. Here again the Indo-European analogy helps us in determining the comparative age of the Hebrew and Chaldee forms. In making the comparison let us also include the word SHAM there which is in Chaldee TAM. In addition to the English forms THIS, THERE, we have the German der, da, the Welsh draw *there*, the Breton di *there*, the Latin tum and tunc, the Sanscrit, tam *him*, tat *that*, the Greek to *this*, touto *this*, tote *then*. These words with a multitude of others demonstrate the extent to which the demonstrative DI this has been changed according to the needs of various languages, all agreeing in one thing, viz. that the senses *this*, *that*, *there*, *then*, *the*, *thither*, *thence* grow naturally from one primary idea expressed by the pronoun *this*. India, Persia and the whole of Europe are occupied by populations using this pronoun. But we find it also in Arabic where ZAK, ZI and TILKA are *that* and ha ZA is *this* (ha is the article). Here the same Sibilization which marks the Hebrew is also found. The northern part of the Semitic area preferred the older form in D agreeing with Europe and India. The southern Semites, the Hebrews and Arabs, preferred a sibilant initial. The Ethiopic was Ze, and this confirms the correctness of the division (in regard to sibilization) into North and South.

But look eastward beyond the Hindoo Koosh and the Himalayas. Here we still find this wide spread pronoun, and it is not sibilized. The common Tibetan word for *this* is DI and the old Chinese 第 DI this is still used in the Shanghai dialect. The

modern Chinese 道 che *this* and the relative 者 che *that which, he who,* are both altered from the old Dr by the common law of change in the Chinese language, where D or T become Ch. The Malay also retains the same primitive root in dia it, disitu, disana *there.*

The history of this root would lead then to the supposition that the departure of the Chinese, Malay, Tibetan, Indian, and European races from western Asia took place before the Hebrew migration from Babylon. The vicinity of the Caspian sea, was chosen to be the locality for man's creation apparently for convenience in colonizing the world. Adam was there placed by the Creator, as in the centre of the old continent. There is evidence of design in the circumstance that the successive bands of emigrants that left the parent home after the time of Adam, and also after that of Noah, should have as their starting point, a spot in the temperate zone nearly equidistant from the extremities of Asia, Africa and Europe.

It must not however be forgotten that Sibilization may take place from natural causes, in any language. In Chinese the change of T to Ch is an instance. In Mongol the old initial of all words beginning with J is D. When the Greeks said Su thou instead of Tu which the Latins preferred, they did so in obedience to the law of sibilization. As they were in immediate proximity to the Semite area I suppose that this is an indication of old Semitic influence on the formation of the Greek.

Semitic scholars have been accustomed to compare with the Hebrew זה this the Latin Suus, the English she, such, self, so, and the Sanscrit Sas, Sa, he, but it is perhaps better to refer all these and like instances to two separate demonstrative roots in S and Sh. We have the Hebrew ASHER who, the Chinese Ts'i and Tsi 此, 茲 this, 誰 ZHUI who 啥 SHU what. As the relatives and interrogatives originate in demonstratives we find here traces of a demonstrative pronoun in Sh, and another in S. The ancient equivalent of Chinese words beginning with TS is always S. Thus we have for the demonstrative in S, the words 此 t'si this, 自 ts'i self, 茲 ts'i this, 斯 Si, this, Sanscrit, Sas, Sa, Latin Suus, Se, Sibi, Greek Sos his, German Sie, English she, self, so, such.

For the demonstrative in Sh we have the Chinese Shui, who? Sha what? Shen, what? 所 Sho which, the Hebrew asher, 是 shi this.

To place all these in one class with the demonstratives in D would be too bold. Safe

philology will be content to say that we do not yet know whether these three demonstratives in D, S, and Sh, are connected or not. If the whole class of words in S are identical ultimately with those in T and D, as the Greek Su is with the English thou, simply by the natural change from a dental mute into the corresponding sibilant, it is a relic of amazing antiquity. Its date must be prior to the separation of the great families of language.

Disquisitions on Hebrew will it may be justly feared attract but few readers, yet the novelty of some views here presented, as for example the identification of a common Shanghai pronoun with the English *this* may to some extent compensate for the dull company in which they are found. They are however not more novel than true. It might be said by the sceptical, if the identification of the demonstratives in T, D and S is to be relied on, what comes of the other equally well known and wide spread pronouns in K and H. If TUNG, TOTE, THIS and THAT are found in Chinese, what of their correlatives QUANDO, QUARE, WHO, WHERE, HOW and the Hebrew IU He? It is by no means difficult to answer this question. The Chinese 該 Gi, 犀 Krr that, 幾 Kui how many? 似 Ga what? and some others, shew that in these languages the finding out of genuine resemblances is far from difficult. They come to view everywhere, in the dialects as well as in the written language. The similarities to European and Semitic words which force themselves into notice in all parts of the Chinese vocabulary have only failed to arrest attention and command faith on account of the thick deposit of oddities in idiom, sound and sense in which they are embedded. The petrified fish found in the slate quarries of Yunnan are believed by the rich Chinese who keep them as ornaments in their houses, to have been formed by a freak of nature where they lay. They do not suppose them to have once swam, fought and frolicked in the ancient seas like the living fish of our own time. So by many students of Chinese the genuine identities with our own vocables which exist there are also regarded as mere freaks of nature and the mind is not allowed to rest upon them as proofs of oneness in origin. But this unbelief will not last a very long time.

I now give further examples of the Hebrew change of D and T into the Sibilants.

SHUB returned, Chaldee TUB, Arabic TAU-DAT conversion. The Chinese has TAP答 to recompence, to answer.

SHEN tooth, dens, Greek odous, odontes. Syriac SHENO. The Chinese form 齒 Ti probably from an older form T'it agrees

better with the English *tooth*. The finals N and T are apt to interchange.

ZAMAR *pruned* the vine, ZIMMER *saw*. Syriac ZMAR *saw*, Hebrew MIZMOR *a psalm* i. e. that which is cut into lengths for rhythmical purposes. ZAMAN *time* i. e. originally a definite section of time, Latin tempus *time*, tempio *cut, temple* i. e. section of land set apart for religious purposes.

In Chinese 墳 chan or T'AM is the boundary round an altar or grave. This agrees in sense with templum. The words

割 T'AM *cut in two*, and **讐** T'AM *commune*, correspond in meaning with tempo and contempo. The sense of

攜 T'AM is *to stab, to pierce*. Hence the kinds of cutting expressed by this root is that of a pointed instrument. The physical idea which lies at the bottom of the English word content is therefore that of piercing.

The Chinese word 痛 tien or TAM *to prick* and the Hebrew ZAMAS and SAMAN *to desirous determine*, are probably also connected with the same family. The Chinese 鋸 T'AM means *a pointed instrument, huse, sharp stone, or coulter of a plough*.

SAKHAKH *wove branches*, for a hedge or booth. This word is connected by Gesenius with DAGAH *wove* and with tego, Greek stego, German decken. The Chinese is 織 TIK *to weave*. Another word that corresponds in meaning is 遮 CHE *to cover* which has doubtless lost a final K and was formerly called TAK. This is the English deck *a covering* and German dach *roof*. When Gesenius said the sibilant S in Sakhakh *wove* has changed into the dental D in dagah, *wove*, he should rather have said that the dental has changed into the sibilant. Otherwise how can the coincidence of sound and sense in so many European and Chinese words with the Semitic root be accounted for?

TSAB a *sedan couch* from TSABAB *go slowly*, Chinese 楊 T'AP *couch*.

SHAGAGH *erred*, Mr. SHGO *erred*, Heb. TAGHAH *erred*. The Chinese word is 差 C'HA or TA for T'AK *fault, to make a mistake*, Arab saluh *error*.

GHETSEM, *bone* is the Chinese 骨 KUT *bone* as the Mongol yesa, is the Latin os, ossis.

GAZAR *cut* is the Chinese 割 KAT *cut*. Ghaz strength. GHAZAZ *was strong*. KASHAH *was hard*. In Chinese we have 結 KIT, *firm, strong*.

GHATSAM, *bound, tied*. KASHAR *bound, conspired*. In Chinese we have 結 KIT *to tie*.

Bus trample under foot. BUZ *desire* BA-ZAH *despise*. This root is connected by Gesenius with pes, pedis, foot path and all the numerous derivatives which form one family with these words. We find distant cousins of the same family in China. The words 隊 Bo, formerly BOT is *a step*, 驂 Pi, more anciently PIT is *love*.

In the Arabic occur words with S for T and D in nearly the same proportion as in Hebrew.

FASIL *separating*, BASAR *seeing, sense* Buddha, Chinese 別 BIT.

KUSUR, *defect, want*, 腸 K'IT *deficient*.

BAST *expansion* 播 POT *spread*.

SHABAH *image* 答 T'AP, correspond.

Sawa, *bull*. In Hebrew SHOR. This is the Greek TAUTUS and English steer. The Chaldee TORAH and Syriac TAAO shew what the older Semitic initial was.

The great extension of the Sibilants in the various Semitic alphabets is striking. The Hebrew has two letters pronounced S one SH a Ts and a Z. The Syriac has one S and all the others. The Arabic has three letters pronounced S, three called Z and an SH. It has also a sibilated form of G as in the word for mountain spelt ghabl in maps and occurring in the word Gibraltar. This is the Hebrew root GAB *hi. h.* The Latin genius is the JINS of the Arabian nights. The Hebrew Gehenna *hell* is in Arabic jannaham. The initial G is here sibilant.

By the comparison of Hebrew and Chinese roots under the light of this principle, consisting in a tendency in Hebrew to the sibilization of T and D, some errors of distinguishing Hebraists may be corrected. Gesenius compares ZAKHAB *ZAKHAKH* *he was pure* with the Latin sacer, and Greek agios *holy* and says that castus *pure* is the same word as sacer some of the letters being transposed. He would have been saved from the possibility of venturing on this uncertain etymology by a correct knowledge of the law of sibilization. The Syriac D'KHA which he identifies with ZAKHAB readily contains the old initial which was D. as in the Tibetan DAKPA *pure* and the Chinese 潔 DK *to wash* which are the true equivalents of the root. As to castus we are spared from the improbability of a transposition of letters by referring it to the Chinese 潔 KIT *clean*. Perhaps sacer and agios may be connected with the Chinese 圣 shenz, *holy*, the initial SH in Greek and Latin being represented by S and H being in Greek as in Celtic the frequent representative of

tie Latin S. Compare the words for the sun sol, helios, Welsh haul.

Gesenius is equally unsatisfactory in his explanation of the Hebrew Shfat he judged. He says "this root which is wanting in the other Semitic languages seems to have originated in the notion of *setting up, erecting*, compare the cognate roots SHAFATH place! SHABAT the supposed root of SHEBET rod." But all obscurity is at once removed by referring SHFAT judged to the root BIT separated, divided, in Chinese 別 BIT and 分 PUN. This gives a very natural way of accounting for the Hebrew idea of judging attached to this root. They viewed the judge as the divider. The root is then seen to be connected with the large family of European vocables of which our words part, portion, bite, are representatives.

The comparison of Hebrew with Chinese may prove to be of the greatest advantage for the progress of Semitic philology, by thus weeding out from Lexicons of authority no small number of insecure etymologies.

The result of this inquiry is that the Semitic change of T to S and SH and of D to Z was chiefly limited to Judea and Arabia, Mesopotamia and Syria retained the old form. The comparison with Chinese shows that the Sibilants are new and their correlatives in the dental series, old. The change took place after the migration of the Hebrew and Arabian stems, and was later in time than the prefix of sibilants to the root which forms our first law. The change of sibilants to dentals is limited to the southern half of the Semitic area. The prefix of Sibilants to roots belongs equally to all the languages of the Semitic family.

This two fold expansion of the letters S and SH appears also in Tibetan, a language which exhibits some most striking resemblances to the Hebrew and the other Semitic languages. For encircle the Tibetans say Skor. Of this the root is KOR circle the same fundamentally as the Hebrew GALAL revolve and the Latin circulus. The Tibetans also say Skam for deep where the root KAM is the Hebrew GHAMAK deep in Arabic Ghāmik. As they also say Szong for globular and the Chinese say KANG for some round things, the root may have had originally a final N G, which was dropped and its place taken by R or L.

The Tibetan Sa earth, So tooth, Sum perfect seem to me to be derived from the roots of terra tooth and the Hebrew TAMAM was perfect by a change of T to S. If any one doubt this let him consider whether zang copper, tsang straight, right, tseng whole, tsai nephew are not the same at the Chinese 銅 DONG, copper, 正 TING right, 姪

TING whole, unbroken, 姪 DIA nephew. But the Tibetan vocabulary has also TAM whole, complete, which like RAB chief first, also extensively used there, is undoubt. dly Semitic. From it SUM was probably formed by sibilization.

The Tibetan sibilization takes place in roots different from those in which the Hebrew sibilization occurs. The same is true of the prefixed S in Tibetan. The law by which it is prefixed is a Semitic law, but it does not appear in the same words.

The Tibetan having several Semitic formative laws, such as the change in vowels to aid in constructing the verb paradigm, the sibilant prefix, the sibilization of T and D &c., is in part a Semitic language, and forms a convenient stone between Hebrew and Arabic on the one side and Chinese on the other.

The Tibetan Language bears marks of being nearly contemporary with the Teutonic branch of the European system. Both vary the vowel with the tense and mood or to form derivatives. For example our speak, spoke, spoken, speech diff'r from each other much as do ktol kill, katal he killed, katul killed. The past tense has a liking for A, the past participle for O, the derivative noun for E. There is in these points an evident analogy to Hebrew formative laws.

Hence it may be concluded that the Tibetan and Teutonic stems are newer than the Semitic drew some principles from it, and were a r in leaving the neighbourhood of Semitic tribes than many of the kindred stocks to which they are respectively allied.

NOTES, QUERIES AND REPLIES

ON THE CH'UN-TS'IU.

NOTE I.—Dr. Legge, having seen my notice about the *Ch'un-ts'iu* in my article on Chinese Botanical Works, wishes for information regarding translations of this Chinese Class'e into European languages. (April Number of the *Recorder*). I take occasion to add to my former statement, to the effect that all the Chinese Classes had been translated into European languages, the following few remarks:—

Some 40 years ago Father Daniel, of the Russian Ecclesiastical Mission at Peking, translated the Ch'un-ts'iu into Russian, but as far as I know this translation has never been published. The manuscript exists still. Besides this, parts of the Ch'un-ts'iu were translated into Russian and published by other Russian Sinologues. As Dr. Legge's query came to

my knowledge only in Shanghai, on my homeward voyage, I am not able to give more detailed information. Moreover the said translations, being written in a language hardly known to Dr. Legge, would be of no use to him. The only translation of the Ch'un-is'iu, published in Russia, which can interest this erudite Sinologue is that published by Bayer in Chinese with a Latin translation (but only the first book) in the Comment. Acad. Petropolit Vol. 7 p. 393,399. (See Mr. Wylie's Notes on Chinese Literature page XIV).

E. BRETSCHNEIDER.
SHANGHAE, May, 9th 1871.

SITUATION OF HEEN-TOO.

NOTE 2.—As a rule, a person should be held responsible for communications appearing over his signature. Experience has taught me, however, to make an exception in the case of "Notes and Queries for China and Japan; for in that periodical, notwithstanding its many excellences, I never felt sure how much we ought to debit to the subscriber and how much to the printer. Mr. Phillips has apparently been impressed with somewhat of a similar feeling, from the delicate way in which he alludes to a contribution of mine in the above-named serial. In the *Chinese Recorder* for February, he remarks:—"I have nothing more to mention about this Southern Road, except I do not think that 懸度 Hien-tu means Hindoo kush as suggested in Notes and Queries, Vol. 2, p. 153. Matwanlin states that Hien-tu means 'suspended way', and is applied to mountains in the Tsung-ling range, owing to the suspension bridges thrown across the mountains and vallies along the route."

This affords me an opportunity of saying that the passage in question does not stand as I wrote. I think the following is an almost verbatim repetition of my MS:—"Heen-too, we are told in the commentary is the name of a mountain. It is probably Hindoo-cush."

The text is an extract from the Biography of Pan Chaou, in the "Dynastic history of the After Han," Book 77, p. 12. thus:

超遠險惡領迄縣度 which I

translated:—"Chaou then crossed the Tsung-ling range, and reached Heen-too." Although the character *Heen* is slightly different from the one given by Mr. Phillips, yet the meaning is the same; as the commentary says 縣音立 "the character is pronounced heuen." It explains also that the character means ropes suspended across impassable spots. I imagine however that this explanation is an after thought of Chinese authors; for it is not an uncommon practice with them, to endeavour to force a Chinese meaning out of the characters used phonetically in foreign proper names. Another practice equally common is to use significant characters, in phoneticizing foreign words. The plain statement of the commentary, that it is "the name of a mountain" (縣度山名), fixes it down to a certain locality. Further, it is said to lie to the west of the 皮山 "country of Pe-shan." and east of the country of 雞賓 "Ke-pin." The identification of these names might afford a clue to the position of Heen-too, although I do not think we must bind down these statements to a rigorous accuracy in regard to the points of the compass. All we must look for is a general easterly or westerly direction in view of the traveller's route from China.

I have not the *Wan-keen-tung-k'awn* at hand to refer to.

The Hindoo-cush range, near its junction with the Tsung-ling appears to me to satisfy the conditions of the text.

It is probably the same that is alluded to by Heuen-chwang in his letter to the king of Kaou chang, thus:—"Je ne crains plus de traverser les périlleux glaciers de 懸度 Hiouen-tou." (Histoire de la vie de Hiouen-thsang. p. 44.) Where then did he actually cross these "perilous glaciers?" Referring again to Julien's translation, in the absence of the original, I find it was at a point N. E. from the city of Kapi'a, thus:—"Le roi (de Kapi'a) envoya un de ses grands officiers avec une centaine d'hommes, pour accompagner le Maitre de la loi, pendant qu'il passerait les montagnes neigeuses (Hindou-koh,) et transporter pour lui des fourrages, des vivres et des provisions de voyage." In

a graphic description of the passage of the mountain, which is too long to quote here, on the fifteenth day, having reached the northern slope, it is said:—"Dans ce pays, on rencontre une multitude de ruisseaux convertis de neige et des rivières glacées, où l'on pourrait tomber et périr si l'on n'était pas conduit, pas à pas, par des indigènes. On marcha, depuis le matin jusqu'au soir pour traverser tous ces précipices convertis de glace."

The same passage of the Hindoo-cush is described more concisely, but with scarcely less force in the 西域記 *Se yih ke*, which I quote again from Julien's translation (Mémoires sur les contrées occidentales. Tome 2, pp. 190, 191). En partant du nord-est de ce royaume, il franchit des montagnes, passa des rivières, et, après avoir traversé plusieurs dizaines de petites villes situées sur les frontières du royaume de *Kia-pi-che* (Kap'ça), il arriva à un grand passage de montagne, appelé *Po-lo-si-na* (Varasêna), qui fait partie des grandes montagnes neigées. Ce passage est extrêmement élevé; les flancs de la montagne sont ruines et abruptes; les sentiers sont tortueux, les cavernes rentrent lesunes dans les autres. Tantôt ou entre une profonde vallée, tantôt ou gravé les bords escarpés de la montagne qui, même au fort de l'été, est convertie de glaces épaisses. On entaille la glace pour passer (monter), et ce n'est qu'après trois jours de marche qu'on peut parvenir au haut de ce passage. Lì, on est pénétré par un vent glacial. Les neiges amoncelées remplissent les vallées, de sorte que les voyageurs qui les traversent ne peuvent s'y arrêter. Les faucons eux mêmes ne sauraient les franchir au vol, ils marchent pas-a-pas et reprennent leur essor. Lorsqu'on regarde en bas les montagnes inférieures, elles ressemblent à de petites buttes de terre. Ce passage de montagne est le plus élevé de tout le *Tchen-pou-tchouen* (Djamboudvîpa). Aucun arbre ne surmonte son sommet; on aperçoit seulement une multitude de rochers à pic qui sont groupés ensemble et ont l'apparence d'une forêt."

These extracts leave no doubt on my mind that the passage of the Hindoo-cush here spoken of refers to the same place as the "perilous glaciers" of *Huen-too*, in the traveller's letter to the king of Kao-chang. That the *Huen-too* there spoken is identical with the *Huen-too* of *How-h'n-shoo*, appears to me equally probable.

If such then be the frightful character of a passage across the Hindoo-cush, the conduct of an army over such a tract by Pan Chaou, with far inferior skill or military appliances to Hannibal or Napoleon, would have thrown into the shade the feats of these renowned generals, and we cannot wonder at his progress being there arrested, and his turning back appalled at the prospect.

A. WYLIE.

SHANGHAI, April, 17, 1871.

SELECTED ARTICLE.

A MEMORIAL CHURCH IN NORTH CHINA.

(FROM AMERICAN PAPER).

The Rev. Charles R. Mills, of the North China Mission of the Presbyterian Board, in soliciting aid for the erection of a church edifice in the city of Tung Chow, takes this method of presenting the principal facts in the case to the notice of Christian friends. Attention is respectfully called to the following points:

1. *A church of ninety Chinese members, twenty candidates for baptism, and numerous inquiries.* Since the spring of 1868 the Christians have met for divine worship in a heathen temple rented by the Mission. It is now crowded to excess, and they are forced to seek a larger room.

2. *A Christian Church, converts from heathenism, who in their comparative poverty, entirely support three Mission stations, thirty, eighty and one hundred miles from Tung Chow.* The leader at one of these stations commenced his life as a Christian in December, 1868, by walking from his native village, one hundred miles, to Tung Chow to learn about Christ. He was converted, returned to his home, and now there are twenty Christians there as the result of his zealous efforts. The other stations are also very hopeful fields of labor. One of these was commenced by Tong Foo

Hsi, a Christian man who supports himself by manual labor as cook and steward in the Bay's Boarding School. He volunteered to give for the support of a Chinese Missionary in his native village the entire proceeds of his small mountain farm, and has actually done so for several years. But these enterprises exhaust the means of these poor Christians, and leave them unable to build a church for themselves.

3. *A comparison with other Mission Churches in our communion.* There are reported to the General Assembly, and entered in the minutes of 1870, forty-one churches in connection with the Foreign Missionary Board; among the American Indians, in Brazil, Africa, India, Siam and China. Many of these are the result of twenty or thirty years of labor. The Mission at Tung Chow is one of the youngest thus reported, being established only in 1861, by the Rev. Messrs. S. R. Gayley and J. A. Danforth. But there are only two of these forty-one churches that equal this young church in its contributions. There are ten that equal it in membership, as reported to the Assembly. But there have been numerous additions to the Tung Chow churches since this report. From the numbers known to have been added it is probable that only three exceed it in membership, viz: one among the American Indians, one in Brazil and one in China. It is the first two that exceed the Tung Chow Church in contributions.

4. *A substantial brick building with stone foundation, in a most eligible location actually commenced.* This building which is 36x59 feet, with a vestibule 10 feet square, is estimated to cost about \$4,000, most of which must be raised by special contributions in this country. There has never yet been a church edifice in Tung Chow, a walled city of about 50,000 inhabitants, the political and literary center of a district embracing ten walled cities and numerous villages, with a population of perhaps two million (2,000,000) souls.

A friend of the Mission in Albany, through the Rev. Dr. Nevius, has al-

ready presented the church with a suitable bell. The enterprise has been delayed several months by the disturbed state of affairs in China. The Missionaries have now returned to Tung Chow and resumed their labors, and there is reason to hope their good work there will not again be interrupted.

This cause was specially commended to the churches by the Synod of Western New York, at its meeting in October 1st. Further information can be obtained from the Secretaries of the Foreign Mission Board, Rev. J. C. Lovrie, D. D., or Rev. D. Irving, D. D., 23 Centre Street, New York City; or from Mr. Mills, whose address while in this country is 33 North William Street, Buffalo, N. Y.

Moneys contributed to this object will be credited to the Memorial Fund, and may be sent with a careful specification of the object to Rev. Frank F. Ellinwood, D. D., Secretary of the Memorial Fund, 23 Cliff Street, New York City.

BIRTH.

At Peking June 18th 1871, the wife of Rev. J. EDKINS, of a daughter.

JOTTINGS AND GLEANINGS.

MR WYLIE'S ARTICLE ON THE WEEKLY SABBATH IN CHINA.—We finish in this No. this learned and valuable article. It discusses an interesting and important subject in an able manner, and we are sure will be read in other lands beside China with profit, and be referred to in the future as an authority.

ESSAY ON A WORD:—The earliest students of the Chinese Language and of Chinese Philology, will be indebted to the Author of An Essay on a Word. There is enough manuscript for insertion of a few pages in several Nos. of *The Recorder*. The Essay shows the richness of the language at the same time the difficulty of thoroughly inquiring it, on account of the vast variety of the meanings and uses of some of its characters. Doubtless there are some of the patrons of this journal who

like the Editor of the North China Herald will not see in it much "raison d'être,"—which we suppose means that he did not see any reason for its being in *The Recorder*. But we are sure, judging from our own experience and views, that there are many who will find in it, if not much amusement at least considerable instruction. It is not a sensational article, but it is none the worse for that.

REPORT OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN ENGLAND FOR 1870:—We are indebted to H. M. Matheson Esq., London for copies of this report. The part which relates to the Amoy and Syoo-yoo Districts and to Formosa, contains many interesting statements, which if contributed directly to *The Recorder*, we should have been glad to insert. We express again our regret that missions in China w^o have facts and incidents of general interest relating to their work do not take the trouble to honor this "*Mission Journal*" with them. It can hardly be expected that the Editor will re-print reports which reach him n^o England or the United States. We do not care for long formal reports for publication in *The Recorder*, but incidents and facts on interesting subjects, grouped and arranged in an interesting manner. Such would be read with avidity by nearly all of the subscribers of this Journal in China; and would in very many cases be republished in foreign religious Newspapers.

NINTH ANNUAL REPORT OF THE PEKING HOSPITAL in connection with the London Missionary Society for 1871. By John Didegeon, M. D., C. M. We do not remember of ever having seen a Hospital Report so uniformly readable as this. It abounds in interesting statements relating to Chinese opinions and practices, about a large variety of subjects, and also finds in regard to medical and mission work in connection with the Hospital. If distributed largely in England, Europe, and the United States, it would accomplish very desirable results. We can make room for only one extract. It relates to a "Shop for the Sale of Anti-Opium Pills and the Diffusion of

Knowledge," opened last summer, adjoining the Hospital.

The *Kian Kwei Sin Pau*, or "Church News," (published at Shanghai) has been added to the works on sale at the shop. This weekly is deservedly popular amongst the people, from an increasing desire to know more about passing events and the views of Foreigners regarding them, than can be obtained from their official Gazette or other native sources. The books advertised in it, as well as works of all kinds prepared by Foreigners in the Chinese, were eagerly sought for. The war in Europe increased the popularity of this newspaper so that several persons, to make sure of it, paid the subscription in advance. Thus from one step to another the little shop has become an institution which the Chinese would not now willingly let die. As many as 400 copies of the "Church News" are sold monthly in Peking; over twenty copies of Dr. MARTIN'S Natural Philosophy, and twice that number of Dr. H. BS^{ON}'S Medical works have been sold since the opening of the shop. An average of nearly fifty Taels is realized monthly. Trusses and feeding bottles are also on sale, and the utility of these contrivances has greatly amused the people and supplied a pressing want. We do not, however, calculate the importance of the enterprise so much by the monthly receipts, though, under the circumstances, not to be despised, as by the number of literary and influential persons that have been drawn to the new shop and continue to frequent it, and the amount of information thus widely diffused. A large circle of acquaintances has sprung up. This free interchange of ideas has quite dispelled their old opinions of Foreigners. Many come to the shop during their leisure hours as the most profitable method of spending their time. One Prince, a frequent visitor at the shop, with his sons, after being taken to the gasworks and shewn the Customs Inspectorate, remarked to me that, "all that is wanted by our people is to know more of you Foreigners; the more we know of you, the better we like you, and we cannot know you and not like you." Many of the visitors have been shewn the gasworks, photographic apparatus, and such other Western appliances as Peking can boast of, to their great satisfaction and delight; and some of these things have since been ordered from England by several rich Chinese. The little foreign shop—the first in Peking—may congratulate itself on its first half year's existence. The shopman, a Christian, is ever busy explaining our religion, books and science to inquiring groups.

THE EMPEROR'S BIRTHDAY. A correspondent states:—The Emperor's birthday was celebrated on the 12th May at Peking when he took his seat on the throne and received congratulations for the first time in that hall. The go-between to arrange his mar-

riage has been appointed, and the empress expectant designated.

KIUKIANG ITEMS. June 6, 1871.
Rev. J. Ing and Mr. Cardwell, returned from an extensive trip on the Poyang lake a few days ago, after making a very successful Bible-selling, and preaching tour.—Again: July 5th

To-day the Rev. Mr. and Mrs. Hart and family left for Shanghai, *en route* for home by the mail of the 13th instant. This rather sudden departure is owing to the serious illness of Mrs. Hart, who has been in very poor health for some months past, the warm weather rendering it very dangerous for her to remain longer.

All Mr. Hart's friends here deeply sympathize with him in his present affliction, and trust that Mrs. Hart may soon be restored to health, and strength again, with a speedy return of Mr. Hart to his work here. The kindest wishes follow them.

ARRIVAL OF MISSIONARIES AT CHE-FOO AND TUNGCHOW. Our correspondent under date of June 24th writes:—

Dr. Patterson, of the Presbyterian Mission, and wife arrived at Tungchow a few days ago. I am glad they have a physician there at last. Dr. Brown of the English Baptist Mission arrived here some time ago, and Dr. Henderson of the U. P. Church of Scotland recently. Mr. Murray has just arrived to labor in connection with Mr. Lilley for the Scottish National Bible Society.

ITEM FROM TIENSIN. In a letter from that port under date of June 22nd, a correspondent states:—

I see Mr. Turnock has written concerning the work of grace among us the last winter. The whole number of conversions for the winter was 20; while some we have reason to believe have given themselves to the Savior since the vessels left us. We received to the church 17 from the *Aeon* (H. B. M. S); 1 from the (U. S.) *Ashur*; and 2 from merchant vessels. This work commenced in a total abstinence reform:—a lesson to those who love or accept an occasional glass with a friend (?) and thus lose much of their influ-

ence for good. Some were added after Mr. Turnock wrote—hence I give final and total number.

ITEMS FROM CANTON, July 11th.

A young Siamese, who has just graduated in medicine at the University of New York is now in Canton, on his return to his native land. He is stopping at Dr. Kerr's for a few weeks to see the working of his hospital and to obtain a little more practical knowledge of his profession. He was educated at the Mission School of the Presbyterian Mission in Bangkok, where he was received into the church. He worked his way to New York, and was there supported by a benevolent gentleman who is now in the East. It is hoped that the young man, Dr. Tien-Hee, will be the means of doing much good in elevating and christianizing his countrymen.

The Chapel in Fat-shan has been rebuilt, and a guard of soldiers has been stationed near to guard it. Mr. Ullman, agent of the B. and F. Bible Society has been canvassing Fat-shan, selling Bibles, and reports that he found the people there more abusive than in any other place he has visited.

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REV JUSTUS DOOLITTLE, EDITOR.

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Foochow May 1871.

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Foochow, June 1871.